Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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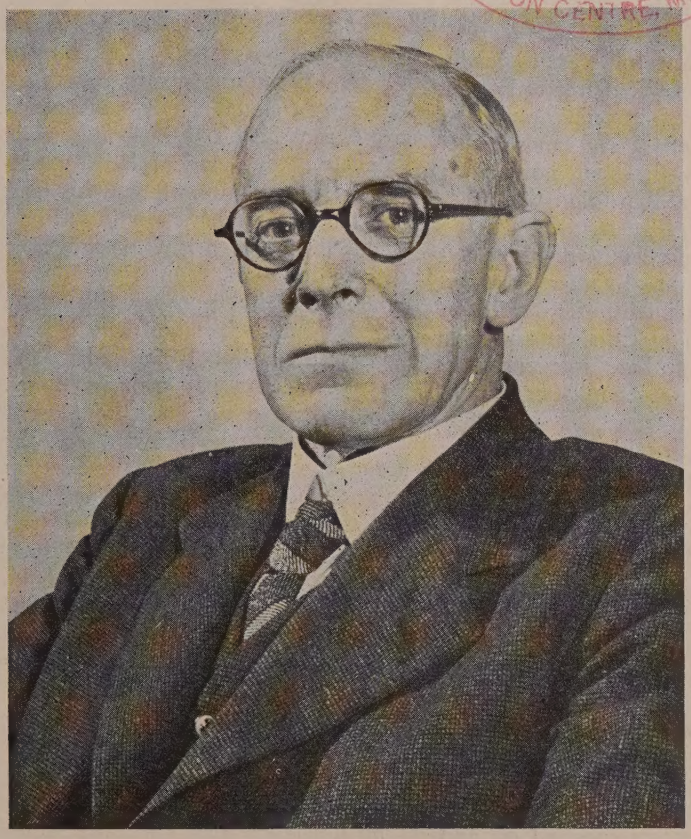

Rt. Hon. Isaac Foot

See Page 646

A Distinguished Lay Preacher

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

36. First Photographic Trip

Aviation Cadet Leonard LeSourd

Brooks Field, Texas.
June 23, 1943.

Dear Folks,

Yesterday was my first anniversary, in case you might have forgotten. As an Army veteran of one year, however, I neglected to indulge in any celebration. I passed another milestone, also, the other day, when we became upperclassmen. Just four and a half more weeks before the big event—a month more to stay on the ball. It's enough to make one a little giddy if he thinks about it too much.

The heat is on us full blast, especially at the ground school. Some cadets are actually punchy from exposure to so much knowledge. I say exposure because it's a moot question how much soaks in to stay. Repetition will do it in the final run, I guess.

We were checked out for night flying the other night. I gather they have quite a schedule lined up for our future evenings, including cross-country trips, formation flying, flare missions, and blinker missions. The latter sound quite interesting.

Tops in hair-raising experiences occurred a couple of nights ago to a pair of cadets in the twin engine squadron. Lindenbaum, the pilot, and Linn, the co-pilot, were up in one of the AT-17 box kites (so dubbed by all pea shooters), flying serenely at about 4000 feet. To their sudden consternation, both motors cut out. The rule is, of course, to jump if engine trouble occurs at night, but with several thousand feet leeway they decided to tinker for a while. By switching gas tanks and working the fuel pump they got results. The motors coughed on and the plane was regaining lost altitude when "klunk!" the engine wheezed out again.

Some furious working on the controls brought results a second time, but after a short period of life, the motors gurgled out for the third time. So much altitude had been lost by now that further work on the engines would have been suicide. Already the plane had glided down below 1000 feet, which is desperately low for a parachute jump. Linn scrambled out on the wing first, while Lindenbaum put the plane in a stalling position, in an attempt to maintain altitude and lower the air speed. Then before Lindenbaum's agonized eyes, Linn snagged his pants leg, but he finally tore it free and dove off. The altitude of the plane was then below 500 feet.

With the air speed down to about 40 miles an hour, Lindenbaum scurried out onto the wing for his leap. No sooner did he leave the controls than the plane fell off into a spin, the wing flipping Lindenbaum clear at the same time. Linn, meanwhile, had pulled his rip cord and after a count of about five was on the ground, where he was in a good position to see the pane. Lindenbaum's 'chute barely seemed to open before he hit the ground, while the plane crashed and exploded practically on top of him. Sick with fear, Linn ran to the crash expecting to find something pretty grisly. Instead, he saw Lindenbaum sauntering toward him, completely unconcerned. The plane had fallen close, but the explosion hadn't injured him. Even the hard fall hadn't dented any part of his anatomy.

Pretty soon a car drove up. In it was a farmer, who drawled out the classic understatement, "I guess you can't use your machine any more." He took the two cadets into the nearest town where a "G. I." car picked them up and took them back to the field. Some careful questioning at the Operation Office produced only one criticism of their actions. They should have jumped immediately at the first sign of trouble rather than take a chance at such a low altitude.

Telling of their experience back in the barracks brought out some interesting sidelights. Both said their minds and reflexes had been razor sharp at all times. Linn doesn't know yet where he caught his pants leg. Both, for some queer reason, took off their caps inside the plane before jumping. (Lindenbaum saw Linn do it and instinctively followed suit.) The plane was drifting along so slowly that the force of wind against them on the wing was hardly noticeable. Both landed hard, but in soft dirt, so were merely jarred.

I had quite a time the other day on my first photographic mission. Feeling like the proverbial bull in the china shop, I pawed over the cameras, pus buttons, clicked switches, turned kn and peered through view-finders v a delirious sort of abandon. To amazement, the results in photogra form turned out quite satisfactory the first attempt.

I'll try to explain some of the cedure without getting too techn The photographic mission, first of is carried out by a cadet team. pilot sits in the front cockpit an responsible for getting the plane to various objectives and making a rate runs over specific points to be p tographed. The photographer sits the rear cockpit (his back to the p by the way) with his two came The large one takes exposures strai down through an opening in the tom of the plane, while the smaller is manipulated by hand over the of the cockpit.

Our mission called for a pin poin stereo pair, two high and two obliques, and a reconnaissance st These terms probably mean little you, but they involved photograph a highway junction, a bridge, a sn town, a railroad junction, and a stre of highway.

Preliminary instructions are given how to operate the cameras, but t can't teach us to take good pictu This comes with practice. With a sh of instructions in one hand, I began work the various mechanisms as took off. First, I opened the cam doors and checked through my vi finder. Sure enough, there was countryside rolling by underne Next, I checked the suction tube, camera motor, removed the dark sli and fiddled about with other knobs was kinda fun.

Our first objective was a highw junction. When it appeared in the m dle of my view-finder, I clicked camera. This was the pin point. N came the stereo pair of a bridge. T simply involved taking two success pictures, both overlapping and ea showing the bridge. Taking obliques with the small camera ga me the biggest headache. First, I h to partially stand up in the cockpit focus the camera at the correct ang The air was bumpy, the camera hea the plane was in a bank, the wind v practically tearing my head off, an was stumbling all over myself. Sor how, I lined up a certain railroad ju tion and snapped it.

By the time we came to our last jective, I was getting squeamish fr rolling with the plane and looki out through the view-finder. Since

(Continued on page 651)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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What Chance Do I Have?

A Message for Youth

PAUL SIMPSON McELROY

The other day I sat at luncheon beside a Junior otarian—a rather shy, reserved lad about to turn ghteen. Something seemed to be weighing rather heav- upon him and in the course of our conversation he t me into his thinking.

In substance he said this to me: "In your generation it as possible for you to choose your career. But the doors opportunity are being closed for us. We can no longer oose our life work. Most of us must go where we are nt or do what the government tells us to do. It seems though we are just cogs in a wheel, puppets pulled ther and thither, yes, pawns moved here and there on e world's chessboard of fate by some great impersonal rces. What chance do we have?"

As he talked, I realized that his problem was not stricted to adolescents, for the very magnitude of this heaval is so great that it imposes serious adjustments on old as well as young. The question belongs to each us. "What chance do I have?"

Each one of you has a tremendous opportunity. Per- ps you cannot enter or remain in your chosen profes- on where you would be happiest and where your tal- ts would count for the most. Perhaps you cannot now se to any position of great influence or prominence. resent conditions may have sealed your doom and legated you to an unimportant position where you will just an insignificant, comparatively unknown individ- l, lost in a crowd of other nonentities, instead of becom- g the prominent, influential leader you had hoped to come.

You may be forced by economic circumstances into do- g things not to your liking or of your choosing, but that es not prevent you from exerting a positive, corrective fluence in the world. Through a spirit of tolerance and od will, through an unshakable optimism, through an domitable faith in the ultimate triumph of righteous- ess, and through a strong belief in yourself and in the herent goodness of your fellow men you can help (far more than you realize) to right the world. It is not so much what you do as what you are that counts. In what- ever groove or rut you may have to serve, you can still be a man of honor and noble character. Those qualities in you will help to inspire others and strengthen their faith in a future that promises to be better than the past.

What you think affects what you are, and what you are affects what you do. The spirit that you bring to play does matter. In fact, the spirit or attitude that you bring to a task may have greater influence than the thing which you do. It is therefore important that you be your finest self—that you do not let down the bars because you are threatened with some seemingly unimportant task. It is imperative that you be "strong and of good courage," holding steadfastly for the operation of truth and good- ness in all your actions. Your conduct, born as it is out of your attitudes, may have a greater remedial influence than the deed, the job, you are doing.

By what we are, we exert a subtle, yet nonetheless pos- itive influence on those around us. We may not even be conscious of that influence on those around us, yet it is real. Someone has phrased it:

> My life shall touch a dozen lives
> Before this day is done;
> Leave countless marks for good or ill,
> Ere sets the evening sun.

It is therefore of the utmost importance that our influence be for the good, that it be wholesome. It is not fair to others or to the future of the world for us to spread a harmful, unwholesome influence which may tend to undermine the faith of others.

The adjustments that you may be called upon to make may be to your bitter disappointments—but they need not spell defeat. It is a mistaken idea that we succeed by success; we more often succeed by our defeats. These adjustments may represent set-backs to you and to society, but set-backs need not spell defeat if there is still in the hearts of people a determination to make righteousness

ultimately triumph, and to believe that a better world can be built. There is power—more power than most people realize—in just believing that some high ideal can be fulfilled.

What happens to you—that is, your economic status or your physical body—is relatively unimportant when compared to the gigantic onward surge of events. You may be just a pawn and a victim of circumstances, but it also follows that if in the course of events you are going to be forced to sacrifice your career and perhaps your very life in this world upheaval, then it is much better to devote your life to being the best kind of person you can be, thus throwing the strength of your life into that which uplifts rather than lending your weight to the furtherance of destructive or degrading forces.

To work without hope of some ultimate good resulting, some noble end to be achieved, is to labor in vain. Without the struggle toward some worthy goal, all is lost, but with a struggle all may be saved.

"Say not the struggle nought availeth,
The labor and wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain."

What we as individuals can do singly to check the great destructive forces that are at work in the world seems inconsequential. Yet our every effort helps or hinders progress by just so much. In our days of darkest despair we should not underestimate the extent of our influence for good or ill, feeble as it may seem to us at the moment.

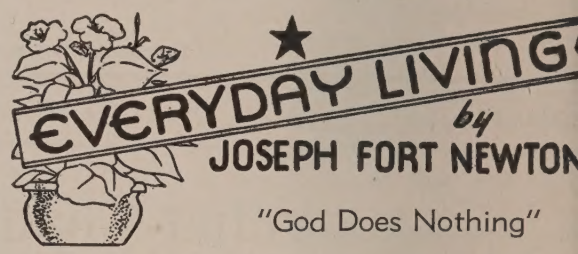
"You can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see."

What we do will help by just so much to change conditions under which we live. It is because of this unsuspected influence that what we do now is actually of the utmost importance.

Alfred Noyes in one of his poems tells of a child who was taken critically ill while on board ship in mid-Atlantic. The ship's physician reported to the captain that if only their boat had reached New York in time a specialist by the name of Marlowe from Johns Hopkins Medical School might be able to save her. But it would be too late. The captain had, by chance, seen the name of Marlowe in the wireless news. Marlowe was aboard the S.S. City of Paris, somewhere on the Atlantic. By means of wireless those two doctors were soon in communication. Marlowe—400 miles away—advised to operate and by means of that wireless system the two doctors were kept in touch throughout that operation. News travels rapidly on board ship and one fellow passenger remarked to another that they were going to operate on that child, and then he asked, "Do you think they will save her?" "Yes," came the reply, "they may save her, but who are they?" Alfred Noyes then asks, "Who are they?" Was it the ship's surgeon, or Marlowe, the captain, or the wireless operator, or some of the unknown who have helped to perfect a wireless system and navigation? The answer comes with powerful intensity that down the ages thousands upon thousands had been working independently, yet together, each helping to make possible that operation in mid-Atlantic.

What chance do we have? We have chance to be one of thousands who are working to make possible some worthy event in history. We may be one of thousands, working now independently and seemingly insignificantly, whose efforts may yet help when combined with the efforts of others scattered over the world to buil better world.

Within the span of our lifetime, we and the other our generation, hold in our hands all that is of value fr past civilizations; we are heirs of the past. In those sa hands we hold the hope of all that is to come. T which is of value from the past must be transmit through us to the future. We are poised, if but for brief span of a lifetime, amid eternity—and in our l time it is our duty to hold sacred within ourselves that is of value from the past and to pass on the best fr that past towards the building of the best that is to What chance do we have? Poised as we are beween past and the future of civilization, we are the living pr ent—we are they who hold the world together!



"God Does Nothing"

"God just sits there and does nothing," said Thon Carlyle, almost with a cry of pain, as he talked w Anthony Froude one day. Today many people f exactly as he felt, even when they do not say so.

Why does God allow this war to drag on, while wh nations are desolated, and multitudes are mutilated? W does He not intervene to stem the tide of evil? Is I powerless to help? Does He care?

Even in the Bible we hear voices speaking half in ang half in agony, in bitterness, bereavement, and bewild ment, as evil seems to have its wicked way, with none stay it, and God remains silent.

"Why does God stand afar off?" they ask. "How lo shall I cry, and thou wilt not hear?!" "Hold not T peace, . . . O God." "Verily thou art a God that hid thyself." Even Jesus, on His high cross, felt "forsaken

But God has spoken, and He still speaks. Antho Froude, himself a great historian, was right when he sai "History thunders the laws of right and wrong." Ho could God speak more plainly than He does in events?

Man does not hear, does not heed, does not obey. "H hath showed thee, O man, what is good; and what do the Lord require of thee, but to do justly, to love merc and to walk humbly with thy God?" said Micah.

Now consider. Within the providence of God the is a tiny human province, where man must rule or ru himself. In our human world God works for man man, through man, by persuasion, not by coercion.

Thus we are men—thus we have liberty; thus charact and spiritual personality are possible; not otherwise. is the risk that God takes of allowing man to be ma and have a real life of his own.

It is idle to cry out against God, because He will n do what He put man here to do. He made the eart the mountains, the rivers, but He made no roads, r houses—these, man must build for himself.

Until man learns to do justly, to love mercy—the tw basic things—learns, that is, to tame his own wild hea and do the will of God, there will be war and havoc, an life will be hateful and horrible.

It is not God who is silent, but man who is dull an unresponsive. "When man listens, God speaks. Whe man obeys, God acts."

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

d Testament Beatitudes

THE BLESSING OF THE LOYAL.

sed are they that keep his testimonies, that seek him with whole heart.—Psalm 119:2.

verywhere the Bible insists that man owes it to God serve Him with a whole-hearted loyalty, a devotion knows no qualification. But it is equally insistent only in such a service can he find his own heart's re, only by the surrender of his will to God can he free. If this seems paradoxical, it is because we fail race the full meaning of the Biblical teaching that was created in the image of God. If this kinship the divine is the fundamental element in human ire, then it follows that the deepest human urge must o the attainment of the stature of a son of God. All inner strivings of man are to be understood only in light of this conception, and only by that light can be guided to final satisfaction. Once any man tries ind fulfilment of his life urges in any lesser service that of God, he is dooming himself to frustration, to the progressive degeneration of his nature. In icating the "Idylls of the King" to Queen Victoria, nyson spoke of her as "loyal to the royal" in herself. at a treason it would have been had the great Queen d in that loyalty! But she did not fail, and what a way to greatness she took! Loyalty to God is loyalty he divine image in one's own life, and disloyalty to divine is the ultimate self-betrayal.

ord of hosts, who is a mighty one, like unto thee, O Lord? thy faithfulness is round about thee.—Psalm 89:8.

ut this does not mean that God is only the symbol n ideal born of human longing. Loyalty to God ns a loyalty to a Highest which has a real existence, ch transcends in power and goodness the highest hes of the human imagination. Think now—could a human mind have imagined the beauty of the y heavens, or of a meadow with its nodding butter-s? Did we not know it, could we imagine a her's love, or a hero's devotion? How utterly in-ible would be the story of the cross had not divine written it for us in the life-blood of the Son of God! glory of God is revealed in the world of nature, it ritten on the pages of history. We respond to it, eover, because it is our nature at its highest and best ve the highest when we see it, and it is in that love we realize the highest possibilities of human life. *the upright there ariseth light in the darkness.*—Psalm 4.

his supreme loyalty means a constant light upon the , even when that way seems to lead through the places. How many a time this has been proved by l-pressed men who clung to their highest loyalty n all hope seemed lost, and have found as the light ned that they have all along been standing on the k of Ages! How many a time men have gone down destruction simply because they had no loyalties great enough to hold them steady! How many a time the petty loyalties which are in fact disloyalty to the royal in humanity have betrayed their victims to ruin!

Think of America in 1920, blindly betraying her own vision of a world safe for democracy. The great loyalty to that ideal was lost in the craving, the quite useless craving, for a return to the easy comfort of what we called normalcy. Now once again we are drinking deep of the cup of war, a cup held to our lips because, twenty years ago, we lacked a great and steadying loyalty. When the cannon once more are silent, will our loyalty to God and His kingdom light our way? Or shall we again stumble off into the darkness of selfishness and sloth—and catastrophe?

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.—Psalm 112:7.

From fear, the great betrayer of man, loyalty is the strong deliverer. The man whose life is centered in God knows that the cause to which he has pledged his all is bound to triumph. He knows that there is no need for anxious haste, that he has given himself to the service of the world's Master, whose dwelling-place is Eternity. The little man whose major interests are centered in himself, who has no great loyalties, is a slave to a host of terrors. And well may he fear, for he knows not what a day may do to his eggshell hopes. Even that man whose nobler concern is with the fortunes of a nation may well be betrayed by his fears. But there have been statesmen who knew that the kingdom of God is the only object worthy of man's final devotion, and it is they who have been the surest guardians of their nations; it is they who exalt their people by leading them to share their own great vision of a world made ready for the coming of that divine kingdom which is the only true kingdom of man.

Wealth and riches are in his house; and his righteousness endureth forever.—Psalm 112:3.

Even wealth itself is closely associated with loyalty to God. Years ago Ruskin made a valid distinction between true wealth and false. The true wealth depends on the power to use things so as to make them really a benefit to their possessor. Those who lack the spiritual goods of wisdom and self-control can get only harm from their possessions, which are for them not wealth but illth. Only that man or that nation with a great loyalty to the Highest can have real wealth, true riches. For those with lesser and feebler loyalties, there can be only illth.

Consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, . . .—Hebrews 3:1, 2.

The great teaching of the power and beauty of loyalty to God receives its highest expression not in words but in the life of the Lord Jesus. There is seen the grand example of the perfect loyalty making a perfect life. In this, as in all else, our Lord is the great captain of our salvation.

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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The "Biblical-Christian" View of Man

The first volume of the 1939 Gifford Lectures published in 1941 dealt with "The Nature of Man." This work was widely hailed as an outstanding exposition of orthodox Protestantism by one of America's most profound theologians and philosophers. It set forth the Christian view of man as opposed to non-Christian theories, both classical and modern. The second volume of these Gifford Lectures is now available.* In the author's own words it "seeks to present the answer of Christian faith to the human problem." The Christian theories of redemption and concepts of historical destiny receive careful attention, especially as contrasted with opposing ideas, both ancient and contemporary.

Dr. Niebuhr's recent text is invaluable at this time because the present global conflict has undermined many current theories of history. In their place our lecturer urges "that the Biblical-Christian view . . . is more unique and to be distinguished more sharply from either classical or modern alternatives than has been generally assumed in modern Christian thought." To find the deeper sources of insight which he believes relevant to the present challenge to our religion, he examines a tremendous range of thought. Among the subjects discussed are: types of Messianism, including the prophetic; Jesus' reinterpretation of prophetic Messianism; the Messiah of the Christian faith; the Biblical doctrine of grace; the conflict between grace and pride; the debate on human destiny in the renaissance and the refor tion; the Kingdom of God and the struggle for j tice; the end of history.

The same characteristics which marked "T Nature of Man" are likewise true of this work: p digious scholarship, a literary style whose disti tions are often so fine that they must be constan re-read, and statements so subtle as frequently approach the paradoxical. The book sounds death-knell of many forms of religious liberalis Here is no easy reading, but for the persistent s dent a clear and shining light on some of the gra issues of our day. Illustrative of this fact is Profes Niebuhr's closing paragraph: "Thus wisdom ab our destiny is dependent upon a humble recogniti of the limits of our knowledge and our power. C most reliable understanding is the fruit of 'grace' which faith completes our ignorance without p tending to possess its certainties as knowledge; and which contrition mitigates our pride without destr ing our hope."

* *The Nature and Destiny of Man.* Part II. *Human Destiny.* By Reinhold Niebuhr. Charles Scribner's Sons: New York. Price, $2.75.

A Distinguished Lay Preacher

On his way to visit Plymouth, Mass., to convey thanks of Plymouth, England, to the oldest town New England for its help during the dark days f lowing the bombing of the English city by the Na Sir Isaac Foot will take one preaching engagement Greater Boston—at Harvard-Epworth Church, Ca bridge, on Sunday morning, August 1, at 11 o'clo Mr. Foot, who came to this country upon the inv tion of the Council of Bishops of The Metho Church, has been speaking at various annual conf ences. He is a former mayor of Plymouth, Engla a Methodist lay preacher of unusual distinction, a at one time was vice-president of the British Met dist Conference. For a decade, through 1935, he v a member of Parliament and was Secretary of Mi in 1931 and 1932. He was a member of the Rou Table Conference on India and for the past six ye has been a Privy Councillor. Mr. Foot is a preac of remarkable brilliance and penetration. His s mon at Cambridge will be worth going many mi to hear.

A Ten-Point Statement

A 10-point statement on the future of world ord calling for "drastic reduction" in armaments and u ing a repudiation of national isolationism and "balance of power" theory, was adopted at the fi session of a four-day International Round Table Christian Leaders in Princeton, N. J., held under auspices of the Commission to Study the Bases o Just and Durable Peace of the Federal Council Churches in collaboration with the Canadian Co mission on Church, Nation, and World Order. T statement reads as follows:

"Progress toward world order will require:

"(1) That national isolationism, the monopoli tion of political power by a few nations, and the b ance of power which hitherto have failed to ma

peace, be repudiated as policies which contravene purpose of establishing world order and the insti- ons requisite thereto.

(2) That temporary collaboration among the ted Nations should, as quickly as possible, give to a universal order and not be consolidated into losed military alliance to establish a preponder- e of power or a concert of power.

(3) That drastic reduction in armaments be un- taken as steps toward the goals envisaged in the antic Charter of the abandonment of the use of ce and lifting from the peoples of the world the shing burden of armaments."

(4) That immediate international collaboration h as is involved in conferences dealing with cific problems and the administration of relief and onstruction be guarded against exploitation for rposes of power politics.

(5) That if regional organizations arise, they be rt of an inclusive world order and not threaten the erests of world organization.

(6) That a larger measure of discipline and sac- ice for the good of the whole world community be acticed by each nation as necessary to the good of at nation as a part of the community.

(7) That individual citizens recognize their re- onsibility for their collective decisions as reflected national policies.

(8) That ethical and moral standards recognized applying to individual conduct be recognized as plying also to group, corporate, and national con- ct.

(9) That cultural and social collaborations be ablished, along with political collaboration, as es- ntial for the achievement of world order.

(10) That an adequate motivation be developed the will of the peoples of the world to support the encies and arrangements for cooperation, so that e sense of destiny which has hitherto led nations to k national aggrandizement shall hereafter find its pression in works that promote the general wel- re."

ecial Course for Conscientious Objectors

A special study course has been organized at the vilian Public Service camp, at Glendora, Cal., to epare conscientious objectors for post-war service in tin American countries, according to an announce- ent made from the headquarters of the National rvice Board for Religious Objectors.

shops Back the "Crusade"

Nearly 100 conferences to be held in major cities ross the nation during the period from January 9 30, 1944, will feature Methodism's "Crusade for a ew World Order" which has for its purpose the velopment of Christian opinion in behalf of a just ace and a post-war world organized on coopera- e principles. Plans for the crusade and the meet- gs were adopted by the Council of Bishops at their eeting in Chicago last week, following a report by shop G. Bromley Oxnam of Boston, who is chair- man of a special committee of 12 bishops. Speaking teams of bishops and leading ministers and laymen will conduct the conferences and will work with local committees in arousing Methodists to use their influence with Congress and the President in plan- ning for a Christian peace and for world-wide recon- struction and collaboration among governments.

This is Leadership

Throwing the weight of his voice and influence on the side of racial equality, Bishop Raymond J. Wade, president of the Methodist Board of Hospitals and Homes, at its meeting in Chicago last week spoke whole-heartedly in favor of a resolution against dis- crimination. The resolution which, after the Bishop had spoken, was unanimously adopted, reads as follows: "Recognizing the autonomy of the various institutions associated with the Board of Hos- pitals and Homes, and recognizing their responsi- bility to their local constituency, the Board requests these institutions in making appointments or in re- cruiting employees to do so without prejudice against any qualified applicant on account of race, color or creed." Bishop Wade is the resident bishop of Detroit.

Give Him a "Shower"!

Aviation Cadet Leonard LeSourd, whose fascinat- ing letters "One in a Million Me—The Diary of a Draftee," have been appearing each week for many months on the inside of the front cover of ZIONS HER- ALD, will graduate from the Advanced Training School on July 29 and will be awarded his "wings." On August 10 the last of his present series of letters, giving the story of the graduation, will appear. We propose a "postcard shower" for "Len" as he com- pletes his training. Let every reader who has enjoyed the letters send a card of congratulation before July 29 to Aviation Cadet Leonard LeSourd, Aviation Cadet Detachment, Class 43G, Brooks Field, Texas. We hope that he will receive at least 5000 cards.

How Methodism Spends its Money

Members of the 42,000 Methodist congregations in the country gave $92,798,310 for all purposes during the year which ended on May 31, 1942, it was an- nounced at the annual meeting of the General Com- mission on World Service and Finance held last week in Chicago. The largest section of this total, $35,342,941, was paid to ministers of the churches in salaries; payments on buildings, debts, and interest amounted to $22,447,454; current expenses for the maintenance of church buildings and for salaries of personnel other than ministers took $21,250,969. Benevolence giving, including the World Service fund, annual conference benevolences, contributions to the Woman's Society of Christian Service, and special gifts, amounted to $13,600,809. Administra- tion fund receipts of $156,137 completed the total. On the basis of per capita giving, each of the nearly 8,000,000 Methodists contributed $14.49 for the 1941- 42 year to the support of all work of the church.

A Red Letter Day in Black

Ralph E. Diffendorfer

The Division of Foreign Missions sends its greetings and a word of deep appreciation to the bishops, district superintendents, pastors and members of the Methodist Church.

The increased giving of the last fiscal year brought to the Division $229,288 added receipts to apply on regular appropriations. Last year also brought us $41,761 increase in receipts from undesignated legacies. Then, by careful administration and by savings due largely to restricted travel, we were able to save $98,982 on the budget of last year. This made available an unexpended balance of $370,031.

The disposition of this amount was considered by the Executive Committee in June and it was unanimously voted to write off all the deficit of the Division, which amounted to $341,728. When making the motion to pay this deficit, one of the laymen said, "Let us sing 'Praise God, from whom all blessings flow'."

It will be recalled by many that, at the close of the Centenary period in 1924, the year in which I was elected corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, that Board was in debt about three and a quarter million dollars. Most of that indebtedness was paid off by preferentials from World Service giving for the two following quadrenniums in lieu of a special campaign for that purpose. Not all of the debt was paid in this way. A balance has been carried through the years. In 1931 it was necessary to add to the indebtedness nearly a half million dollars, in order to avoid the unnecessary destruction of most of the work of the Board. Losses on properties in the United States added still further to the debt. Annual payments on the debt were then ordered by the Board and they have been faithfully made. But, never once, through all these years has that Board been free of indebtedness. This increased giving last year and the action of the Committee means now that the Division of Foreign Missions is without any red ink on its books!

After paying this deficit, there is a balance of $23,031 which will be used for necessary non-recurring expenditures, mostly property items in the foreign field. It is the first time for years that any money has been available for such purposes.

The Division is fully aware that there are some heavy obligations on properties in the foreign field, but it regards these as a part of its regular current service. Another year or two of increased giving will enable the Division to clear off most of these debts—just as here in the homeland churches and institutions are paying their debts.

The Division also received up to May 31, $252,903 from the Week of Dedication offerings. This amount enabled the Division to pay off all of its War Emergency advances, the evacuation of missionaries, etc., and to give nearly $75,000 to approved projects in Latin America. In the War Emergency items the Division was able to set aside $42,000 for the relief of distressed Chinese Methodist leaders. Probably in no area of the world is suffering more acute today than among the Chinese pastors, teachers, doctors, nurses, and other workers. The Woman's Division agreed to provide an equal amount. Bishop Welch and the Methodist Committee on Overseas Relief agreed to double these two amounts so that the Methodist Church is now able to assure our Chinese Methodist leaders $15,000 a month, beginning with June.

A Prayer for Our Time

Donald H. Gerrish

Almighty God, save us in this great hour from pettiness, selfishness, pride, and boastfulness.

Teach us the lessons which we need to learn, and make clear to us the eternal values that must be enshrined in our hearts.

Grant that we may see the glory of the love of God in the face of Jesus Christ, and the triumph of faith in the uplifted cross.

May we see through the smoke of dreadful battle the heroism of our people, and the promise of the day when arrogance, crime, and brutality shall bow before justice and the love of God.

Giving thanks that Thy mercy endureth forever, and seeking Thy forgiveness; we dedicate our lives to Thy service, humbly praying that they may be channels of redeeming grace in a world of appalling need, through Jesus Christ Our Lord. Amen.

What this will mean to the future of Methodism in Ch is beyond estimate. It will save workers to the Chur It will keep institutions from closing down. It will bri new confidence in America's sympathy and understa ing of China's distress. Its influence will go out beyo the Methodist Church to the whole Christian movem in China.

On behalf of the Division and all its missionaries a national workers, I extend our gratitude to the Metho Church for these gifts. We crave your continued suppo your fine understanding, and your prayers during the d ficult conditions which The Methodist Church is faci overseas during this war period and will continue to f for many a day.

The War's Challenge to the Family

L. L. Dunnington

A small boy astonished his mother by putting togeth in record time a very intricate jig-saw puzzle of the wor When asked how he did it he replied: "I noticed th there was a picture of a man on the back. I put the m together and the world took care of itself." Exactly It is said that there are more than 115 plans for a bet post-war world before certain Congressional committe But all of the plans in the world will eventually come naught if we fail to build better children—the childr who must work the plans of tomorrow.

The family is the basic unit of our civilization. goes the family life of a nation, so goes the nation. Th global war has upset the American family as nothing e has ever done. Millions of families have been uproot and dragged off to the boom towns of our defense cent in the greatest mass migration of our history. Millions mothers (a staggering figure!) have gone to work in o factories, leaving children of all ages to shift for the selves. The greatest casualties seem to be among the te age girls. Reliable reports indicate they have found "patriotic" motive for throwing their virginity to the fo winds of heaven; "give the soldier boys what they war they may never come back."

The time has come for a sober facing of these alarm ing facts. Caroline B. Zachry, director of the Bureau

ild Guidance of the Board of Education of New York y, says: "There are two ways of looking at an overt committed by a child. One is to hold this to be a me—a lesser crime, but a crime nevertheless—and pose punishment. The other is to view it as a symptom emotional illness, and to seek to determine, not the ıct extent of the crime, but the underlying causes, to ɔly measures, not of punishment, but of cure."

These children are emotionally ill. They have not been ven the three basic necessities that any normal child ɔuld receive from a good home environment. *Every ild should be loved.* The constancy of that miraculous ce—a mother's love—can be properly demonstrated ly if the mother is there in the home through the day exercise it. A mothers' place is not in a factory even in r time. *Every child needs to feel secure.* Do you member how frightening an experience it was to enter first or second grade? Or how formidable certain rmless dogs looked at age five? And much later, dur- adolescence, do you recall how confusing and baffling d impossible the whole adult world appeared to be? e security of a good home to which one could always e was an absolute essential to emotional growth and bility. *Every child must count among his fellows, be some worth.* And in order to be assured of this it is cessary for someone to have faith in us even when we ve little faith in ourselves.

The parents in a normal happy home supply these per- ality-building ingredients. Mother and father are con- te, visible, tangible; havens of refuge amid the tem- sts that now and again sweep down upon young un- ding life. Then during adolescence it is perfectly nat- l for such a child to develop faith in God and to make at psychologists call a "transfer" from our parents to Heavenly Father. Adults continue to need to be loved; feel ultimately secure; to feel of importance in the rld. But all of this is supplied through Jesus' teach- about a God who is love; who could take his Son ough the darkness of Good Friday to the brilliance d security of Easter morning in order to demonstrate own ultimate immortality; a God who believes in the inite worth of every human soul on earth.

Dr. Stidger tells us the story of a certain Aunt Hannah o supplied these personality ingredients to hundreds of ys and girls whose home environment was bad. venty-five years ago a class in sociology at Johns Hop- ns University made a study of the slum section of Balti- ore. The students visited in a great many homes and ally marked two hundred boys and girls as "headed for l." Twenty-five years later another class in the same partment of Johns Hopkins came across the cards and cided to investigate each case. To their great surprise y found only two that had actually landed in jail. They n found that the reason for this amazing record was grade teacher that they all called Aunt Hannah. One one she took over their cases. She would keep them er school and talk to them like a mother. She really ed every one of them. When they were arrested she d them paroled to her and she had that rare faculty of ieving in them so hard and trusting them so much t they simply couldn't let her down. Only two out of o hundred failed her! She loved them; she was their ven of refuge and security; and she made them feel portant through her faith in them.

And so we come back to where we started. If the par- s of America can be induced to put the man together ly enough, the world will take care of itself!

Mexican Laymen in Action

J P Hauser

For years the women of Methodism in Mexico have been well organized, with a society in each church, an Annual Conference group, and an interdenominational assembly. This has often caused the men to wonder why they, too, should not do active work in the church.

Bishop Eleazar Guerra is the initiator of a comprehensive plan to organize layman. In the city of Saltillo a hundred representative men from all Methodist churches in Mexico were brought together and the Bishop laid before them his project. This calls for action on the part of the laymen. The objectives are challenging. They are five: (1) an aggressive evangelistic campaign with the goal of 6,000 new members; (2) better support for preachers and retired pastors; (3) scholarships for young people in training for Christian work; (4) the building of new churches and (5) the raising of a quarter million pesos to make these projects possible.

Two Mexican Methodist Leaders

Bishop Eleazar Guerra and Prof. Francisco Cruz-Aedo, Principal of the Puebla Boys' School and editor of "The Methodist Layman."

Bishop Ivan Lee Holt was present on the opening night and gave a stirring address on "Methodism Prepares for Tomorrow."

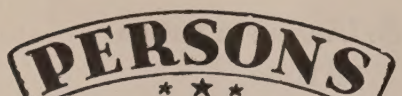
The days of this First Laymen's Congress were filled with stirring addresses from Mexican Methodist leaders. Dr. Andrés Osuna spoke on national problems, showing the importance of spiritual forces.

Professor Marroquin of Laurens Institute in Monterrey made a strong plea for more thorough education. Along the same line Prof. Lopez of Querétaro Boys' School challenged the laymen to adventurous living and quoted the Spanish poet, Salvador Rueda, who called Protestants "The Bible without Notes" men.

Dr. Alfonso Mejilla Corona laid before the Congress definite plans for the establishment of medical work in hospitals and clinics for the benefit of all classes of people.

Dr. E. Stanley Jones addressed the Congress twice daily.

The closing program of the Congress came on Sunday night when there was manifested great enthusiasm; 75,000 pesos were raised to launch the advance program. The new officers of the fraternity are taking up their work with great interest and we sincerely believe that a new day has started in Mexico for Methodist laymen.



Rev. Alfred Woods of East Saugus, oldest member of the New England Conference, died at the age of 95 on Saturday of last week at the New EnEgland Deaconess Hospital after an illness of several weeks. Funeral services will be held on Wednesday at the East Saugus Community Methodist Church. A suitable obituary sketch will appear in a later issue of the ZIONS HERALD.

Dr. Earl E. Story, superintendent of the Norwich District of the New England Southern Conference, who has been in the New England Deaconess Hospital for a general check up in the Lahey Clinic, returned to his home on Tuesday of last week.

Bishop Ivan Lee Holt has just left San Antonio, Texas, on a good-will tour of several Latin American countries. Officially representing both the Federal Council of Churches of Christ in America and The Methodist Church, Bishop Holt will confer with Protestant chaplains in various military centers in Mexico, Costa Rica, and Nicaragua. He is also scheduled to visit the five union churches supported by the Federal Council in the Canal Zone.

Rev. Joseph Norris Loper, pastor of the Methodist church in Oxford, Mass., recently received the "Carnation of the Week" from the Webster *Times* for his outstanding leadership in conducting the Oxford Community Vacation Bible School.

Mr. L. Ernest Briggs, who died on June 9, had been a member of Christ Methodist Church in Vineyard Haven, Mass., for thirty-four years and for a long period one of its most faithful and progressive trustees. He is survived by his wife, Mrs. Mabel E. Briggs of Vineyard Haven, and one daughter, Mrs. William MacFarlane of Bronxville, N. Y.

Miss Katherine M. Alt, director of Christian Education at First Methodist Church, Ithaca, N. Y., for the past two years has resigned to take up her new duties as field worker for the Home Missions Council of North America with headquarters at 297 Fourth Avenue, New York City. Miss Alt took her training at the School of Religious Education and Social Service of Boston University, graduating in the class of 1932. At its recent commencement she received her master of arts degree. Before going to Ithaca, Miss Alt served as director of Christian Education at Central Church, Utica, N. Y., Newtonville, Mass., and Epworth Church, Cambridge, where she was associate director of the Wesley Foundation.

Mr. James E. MacMurray, prominent business man and an outstanding layman of The Methodist Church, who died recently at his home in South Pasadena, Cal., during his life time made gifts to MacMurray College in Jacksonville, Ill., to an amount in excess of $1,000,000. He was the organizer and former president of the Acme Steel Corporation and was a director of the Kellogg Switchboard and Supply Company and of the American Tag Company. In 1929 he was elected to the Illinois Senate and as a member of that body took an active part in promoting good government. Mr. MacMurray was a native of Missouri and a graduate of Chaddock College. He began his career as a traveling salesman but in 1890 organized the steel corporation at Quincy, Ill., later moving the business to Chicago. It was during the period of his residence in Chicago that he served as a member of the Board of Foreign Missions of the former Methodist Episcopal Church. He was a member of the official board of First Methodist Church, Pasadena, at the time of his death.

At the meeting of the board of trustees of Ohio Northern University on June 30, Rev. Robert O. McClure, superintendent of the Lima District of the Ohio Conference, was elected president of the institution. Bishop H. Lester Smith was elected trustee at large. Mr. B. F. Fairless of the United States Steel Corporation, Mr. A. A. Stambaugh, vice-president of the Standard Oil Company of Ohio, and Dr. B. R. Mull of Indianapolis were also elected as trustees. Ohio Northern is the only Methodist college in Ohio which maintains in addition to the liberal arts college, colleges of engineering, law, and pharmacy.

Rev. Tsutomu Fukuyama of the Mindoka Relocation Center at Hunt, Idaho, who is on the staff of the Royal Ambassadors Camp in Ocean Park, Me., for July and August, was guest preacher at the union service of the Baptist and Methodist churches of Franklin, N. H., on July 4. While in Franklin he was the guest of Rev. and Mrs. Roger E. Thompson whose son, Rev. Everett Thompson, is now in service at the Relocation Center.

Walter White of New York City, executive secretary of the National Association for the Advancement of Colored People, is authority for the statement that race riots similar to the tragic outbreak in Detroit are now brewing in at least 20 American cities.

Word has just been received from England that Chaplain Waldo E. Dunn of the USAAF, former pastor of Quarry Street Methodist Church, Fall River, Mass., has been promoted to the rank of major. He writes that "personnel and equipment are arriving daily until the sky at times is dark with planes, and their noise overhead is equal to the sound of a thousand freight cars rumbling by."

Dr. Ralph Stoody, director of Methodist Information, left New York on July 11 with a group of writers and religious publicists in an army plane for Chattanooga, Tenn. Upon invitation of the War Department they are to visit camps in the Middle West, including those in Kentucky, Illinois and Michigan, "for the purpose of observing religious welfare, training methods, housing facilities and recreation in the training centers as well as actual duties being performed in army posts and stations."

A monument to the late George Washington Carver, the great Negro scientist, is soon to be erected at his birthplace near Diamond, Missouri. On Wednesday of last week President Franklin D. Roosevelt signed a bill providing $30,000 for a national memorial to him. The measure authorizes acquisition of up to 300 acres of land at the birthplace and also provides for the erection of a model of the plantation cottage in which Carver was born. The legislation was sp sored by Representative Dewey Short of M souri, a graduate of Boston University Sch of Theology in the class of 1922, and Sena Harry S. Truman, also of Missouri. T monument will be completed after the cl of the war.

Mrs. Everett O. Fisk has opened her su mer home, Hackmatack Farm, on Bar Island, Maine, in the Sheepscot Bay. M Florence Stevens of Providence and M Doris Essery of Brookline will be her ho guests during the month of August.

Mrs. LeRoy W. Stringfellow of Haverh who underwent a critical operation at Baker Memorial Hospital of the Massac setts General Hospital on Monday of l week, is at this writing making good pr ress towards recovery. Her daughter, Margaret B. Shipley, will soon complete internship in that institution.

At the request of Dr. H. D. Bollinger, s retary of student work for the Board Education of the Methodist church, Ch lain Arthur Hopkinson, Jr., has been relea temporarily from his duties at Camp Can bell, Ky., for a series of four lectures to rel ious workers and college students of summer session at Garrett Biblical Instit Evanston, Ill. Mrs. Hopkinson, director the Wesley Foundation at Miami Univ sity, Oxford, Ohio, who has been studyi at Garrett this summer will spend the mo of August with her husband before retu ing in September to Miami.

Dr. David R. Porter, headmaster si 1935 of the Mount Hermon Boys' Sch which was founded by the evangel Dwight L. Moody, has tendered his re nation to the board of trustees because of acceptance of an appointment as a mem of the War Prisoners' Commission. Dr. W liam E. Park, president of the board of tr tees, has been appointed acting headmas for next year.

Dr. Harold Lancaster, pastor of K Avenue Methodist Church, Columbus, for the third season is on the program of Hedding Campmeeting and Young Peop Institute at Hedding, N. H., Aug. 22 to He will preach each evening and on the cl ing Sunday morning and in addition make a special address to women on Aug.

Mrs. Clara Elizabeth Hoxie, who died Tuesday of last week at her home in Wat ville, Me., was the mother of Mrs. George Martin of Dedham. Mrs. Hoxie was one the very early graduates of the Chautauc Literary and Scientific Circle and had b active in Woman's Club and Red Cross w in Waterville.

By formal action upon the recommen tion of the bishops of the Northeast Jurisdiction, the Council of Bishops has signed Bishop Edwin Holt Hughes, retir to the Washington Area to fill out the te of the late Bishop Adna Wright Leonard.

Lt. and Mrs. Raymond V. Luthy have b visiting his parents, Rev. and Mrs. S. Luthy of New Bedford, Mass. Lt. Lu was graduated from the Naval Traini School of the University of Colora on July 10 and given his commission. M Luthy, formerly Miss Shirley Cunningh of Houston, Texas, also was graduated fr the University of Colorado on June 14. Af

present furlough Lt. and Mrs. Luthy will ocated for some time on the Pacific Coast.

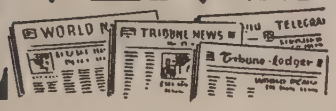
ishop Arthur J. Moore of Atlanta, Ga., been chosen by the Council of Bishops to pare and deliver the episcopal address the General Conference of 1944 which ts next April in Kansas City, Mo.

ev. P. Dean Johnson, pastor of Broadway hodist Church in Lynn has been trans- red to the Southern California-Arizona nference and appointed to Saint Mark's urch, Los Angeles. At the request of Dr. n C. Wingett, superintendent of the Lynn trict, Rev. John G. Rogers of Melrose, mer superintendent of the Bangor district the Maine Conference, will supply the pit at Broadway temporarily.

Rev. Freeman A. Havighurst, a retired nister of the Illinois Conference, has ently purchased a home at 304 East Wal- street, Bloomington, Ill. Dr. Havig- rst's pastoral record includes a number of portant pastorates in the Illinois Confer- e. He was for six years superintendent its Bloomington district and for eight rs head of the history department at Law- ce College, Appleton, Wis.

Miss Elaine Dahl of Brooklyn, N. Y., ghter of Rev. Edwin S. Dahl, pastor of insigamond Methodist Church, Worcester, l Mrs. Dahl, has just accepted a position the faculty of Green Mountain Junior Col- e at Poultney, Vt. She will teach piano l organ and the history of music. Miss hl is a graduate of the Julliard School of sic in New York City and holds a bach- of science degree in music from Colum- University. She has been the accom- ist of Madame Leonora Corona, formerly he Metropolitan Opera Company, also of rothy Saranoff of the New Opera Com- y, currently appearing in New York in production of "Rosalinda."

EVENTS



he Executive Committee of the Federal ncil of Churches of Christ in America approved the designation of Nov. 7 as orld Order Sunday" observed in connec- with a series of nation-wide Christian sions on World Order scheduled to be l in more than 80 cities from Nov. 1 to The series of meetings to be conducted the Federal Council's Commission to ly the Bases of a Just and Durable Peace, have the combined support of the Inter- onal Council of Religious Education, the eign Missions Conference, the Home Mis- s Council, the United Council of Church men, and the Missionary Education vement. The purpose of the Mission will o "help in creating a Christian public ion for a just and durable world order."

he key-note of the British Methodist Con- nce which met recently in Birmingham, land, was the need of evangelism. The gates to this 200th Conference were ned that the most urgent demand of the was to condition men and women "for new and better world of the future." ing the decade since the union of the Wesleyan Primitive and United Methodist Churches of Great Britain, the Conference was told English Methodism has lost 90,000 of its members. The Conference met on a war time scale with only one third of its statutory number of delegates in attendance.

In a full-page advertisement on the back cover of *The New Republic* for July 12 announcement was made of the articles appearing in the summer number of *The Protestant*. Included in the list under the title "Misusing a Church," was the editorial "Sinister Roman Catholic Activity" which was published in ZIONS HERALD (June 30) and in numerous other Protestant journals. A significant phrase in the advertisement reads: "Some of the articles that no newspaper ever quotes."

A total of 14,549 labor disputes have been settled by the 275 commissioners of the United States Conciliation Service in the months since Pearl Harbor, an average of twenty-eight a day, according to Dr. John R. Steelman, its director. More than ninety-five out of every hundred disputes brought during that period to the attention of the Service prior to work stoppage have been settled without any loss of production.

As a result of consultation with General Lewis B. Hershey, Director of the Selective Service System, representatives of the American Association of Theological Schools and the Federal Council of the Churches of Christ in America have recommended measures for enabling students for the ministry to complete their theological training without interruption by the war. The recommendations of the joint committee to the theological seminaries and the churches are as follows:

"1. That the seminaries indicate their readiness to accept for admission properly qualified men who shall have completed three academic years of college work, and that they so inform the colleges in order that pre-theological students may be properly certified to their draft boards for classification in II-A.

"2. That in the case of pre-theological students who will not have completed the requirements for the A. B. degree or its equivalent within twenty-four months after reaching the age of eighteen, the seminaries shall require them to complete their work for the A. B. degree or its equivalent during their seminary course, especially by utilizing the summer terms."

New figures on the Roman Catholic population of the United States, Alaska, and the Hawaiian Islands are revealed in the official Catholic Directory for 1943 which has just been published. The total membership is 22,945,247, representing an increase of 389,005 over the figures of one year ago. Archdioceses with Catholic populations in excess of one million are Chicago, with 1,598,900; New York, with 1,111,718, and Greater Boston, with 1,092,078. Brooklyn, N. Y., with 984,905, continues to be the largest diocese, while Pittsburgh, with 694,472, is the second largest.

In view of the daily needs in the athletic program of the 600 men in two of the Army Specialized Training Program units at Boston University, the authorities of the institution have just signed a lease with the University Club of Boston for the use of its athletic and recreational facilities.

A nationwide evangelistic campaign to combat the "alarming" spread of "sexual sin" and dishonesty was launched by the Church of England Society at a recent meeting in London which was addressed by the Archbishop of Canterbury, Dr. William Temple. Declaring that British morale was "magnificent" in endurance, mutual help and constancy, the Angelican prelate declared, however, that there was "really an alarming collapse in the respect of honesty and sexual morality." Pre-war listlessness and purposelessness has disappeared in Britain, Dr. Temple said, but although the war has given a purpose to life, many were not conscious that there was a danger of injuring the war effort by dishonesty or sex indulgence or that there was a danger that "we may win the war but be unfit to use the victory."

A plan whereby 250 to 1000 conscientious objectors, now serving in Civilian Public Service camps, would be used as volunteers in a series of gonorrhea studies has been outlined by the U. S. Public Health Service at Washington in a proposal to the National Service Board for Religious Objectors. No action on the proposal has been taken at this writing by the directors of the Service Board. If the plan should be approved, the experiments would probably be launched in the fall.

Preliminary plans for the observance of "Protestant Press Month" during October are being formulated by a committee of the Associated Church Press consisting of Dr. Bernard J. Mulder, editor of the *Intelligence-Leader* and president of the Associated Church Press, Dr. John Marvin, editor of the *Michigan Christian Advocate* and secretary of the organization, and Dr. Homer W. King, editor of *The Protestant Voice*.

World-Wide Communion Sunday will be observed this year on October 3.

A resolution adopted by the British Methodist Conference at its recent meeting called upon the Church "not to be timid in entrusting women with responsibility and opportunities for leadership instead of work of a subordinate nature."

One in a Million Me

(Continued from page 642)

reconnaissance strip requires the most concentration, I shook off my dizziness and lined up the highway we were to photograph. The procedure involves taking 15 pictures in succession, each of which overlaps the other 60 per cent. The pilot must fly a straight course, while the photographer must figure correct altitude and time interval between each shot. Somehow, ours ran off o.k. When we landed back at the field, I changed places with my pilot and we went back up to do it all over again switched around.

So long for now.

Love,

LEN.

One Christ for One World

George A. Butters

Delegates from twenty-two different countries or racial backgrounds were represented at the twenty-ninth annual Epworth League Institute held in the Lasell Junior College, the week of June 27 to July 4, 1943. This amazing number of "races and peoples" was revealed in a poll taken in which delegates were asked to name their national background for two generations. Four races were mentioned.

Rev. H. Newton Clay, pastor of Cliftondale Methodist Church, serving his fifth year as dean of the Institute, spoke each morning at breakfast devotions on "Equipment for the Home Front" and showed how necessary preparation was for effective service. Faith, courage, devotion, purpose were among the listed parts of the equipment.

Dr. Lemuel K. Lord, pastor of Wesley Church, Salem, was chaplain-counsellor and in his practical way outlined day by day the steps required for growth in the Christian life. He pointed out the "perverseness of people" which must be dealt with if growth is to be made. He urged his listeners to become "Bible Christians" in reading and following the Sacred Writings. Dr. Lord quoted three words as indicating the order of growth, "dependence, independence and inter-dependence."

For the second year, first series courses under accredited leadership and authorized by the National Methodist Board of Education were offered. Courses in the introduction to the Old and New Testaments were given, as was one on Christianity and Democracy in America. This latter course pointed out the political and spiritual foundations of American life and of the part that youth might play in keeping it both democratic and Christian. Credit courses were also offered in "Building Senior and Young People's Programs" and "Recreation and Drama in the Church."

A new departure this year was the introduction of a course for church school teaching for those particularly interested in such training. Forty young people were enrolled. From the general reception of this course, it is quite probable similar courses will be offered each year from now on.

The project period following the accredited courses allowed time for such practical studies as Worship Programs, Choir, Orchestra, Recreation and Singing Games. On the first morning, seventy-six young people enrolled for choir, with thirty or more transferring to study parliamentary law or one of the other projects. Duing this hour also, the Student Council met. This group is made up of elected student representatives who meet with the Dean and the Dean of Women and form the governing body of the institute.

The last hour before the noon meal was known as the "enrichment hour" with courses on Understanding Ourselves, Prayer and Life, Spiritual Values in World Literature, and Public Speaking. There were also well-attended studies of American Churches and one on Friendship and Marriage.

The attempt of every youth institute to observe a "quiet" hour was followed this year with the "rest" period moved up from just before the dinner hour to two o'clock, when faculty and students alike retired to their rooms for a half hour of relaxation.

Ball games, tennis and horseshoe tournaments, and swimming occupied the recreational period each afternoon. The faculty-student ball game was won by the faculty, a fact which is news, because the students usually demonstrate their high school training to the discomfort of the preacher-faculty.

The outdoor sunset service traditionally known as the "Crow's Nest" presented interesting speakers. One was a young man of the Merchant Marine, a member of the Centenary Methodist Church, who had seen service in the Southwest Pacific, and who told of his reactions under fire and of the place of faith and prayer in the life of a service man. His testimony was quiet and very impressive to the assembly. The other highlight of the speakers was J. Lester Hankins' talk on "The Spiritual Basis for the Four Freedoms."

The consecration service held each year around the camp fire on Friday night was as stirring as ever this year. This traditional simple act of casting a twig upon the fire as a token of dedication of a new life to God's service makes an indelible impression on the minds of all who attend. Over the years, more young people recall the campfire as the moment of their consecration than any other experience. For many it marks a changed life,

"And though he walk the humble ways of men,
He shall not speak the common tongue again."

The Sunday morning communion service was under the direction of Dean Clay. The institute sermon was preached by Dr. Ralph Decker of Boston University, a former instructor in the institute, and a popular speaker to youth. Dr. Decker challenged the group with the ancient question, "What then will ye do with Jesus?"

The institute closed with the awarding of credits for the first series courses. The week will rank with the best of recent years in effectiveness, as it ranked above the other institutes of recent years in attendance. The rationing of food and gasoline and the increased enrollment cost failed to hurt the conference. The Lasell boys and girls of 1943 went home with the high resolve to give Christ to the world.

Sterling Camp Meeting

Elsewhere in this issue of the HERALD there appears the full program of the Sterling Camp Meeting and Christian Institute. It begins on Sunday, July 25, with a sermon in the morning by Dean Everett R.Barrows and another in the afternoon by the editor of ZIONS HERALD. Dr. William R. Leslie will be the evening preacher. Dr. George E. Heath, the new executive secretary of the Preachers' Aid Society, will also be present in the afternoon and will speak. Daily afternoon services are announced for the week, culminating in a strong program for Sunday, August 1, which will include Dr. Bernard Clausen as one of the preachers. Sterling will celebrate this year the ninety-first anniversary of its founding. A great attendance, notwithstanding war conditions, is expected.

Victory Chapel Dedicated

On Sunday, July 4, at the Union Servi in Saint Mark's Church in Brookline, a ne Victory Chapel was dedicated with speci ritual prepared by the pastor, Rev. Willia Robert Leslie, who delivered a sermon "Patriotism and Prayer."

Assisting in the service were Chapla Paul R. Hortin, D. D., of Harvard Chaplai School, Rev. George E. Heath, and De Earl Marlatt, of Boston University School Theology. Other special guests occupyi seats on the platform were Command Matthew McNeilly of the local Americ Legion Post, Mrs. Margaret Patnaud of t Women's Auxiliary, and Lt. Ruth F. Re nolds, officer in charge of the SPARS Brandon Hall.

Special recognition was given to the Vi tory Chapel Committee Co-chairmen, Mr Arthur R. Baker and Miss Ina Proudfoo who in cooperation with the other mem bers of the committee, devoted themselv whole-heartedly to designing and produ

VICTORY CHAPEL

ing this beautiful little chapel for guiet me itation, prayer, and intercession for those the Service. The other members of th Chapel committee were as follows: Mrs. Robert Kinney, Mr. R. J. Fisher, Mr. Georg H. Horn, and Mr. Thomas P. Joy.

The altar is finished in ivory and gol with a red damask reredos. Mr. George H Horn designed the monogram on the fro of the altar, and Mrs. C. Robert Kinne executed the monogram in gold. Th Chapel will be open daily from 9.30 to During the summer open-air Evensor with sermon will be held at 5 p. m. eve Sunday at the entrance to the chapel. Chai will be provided on the church lawn.

At 4.45 each Sunday a sacred concert wi be played by Harry Bruere on chimes an vibraharp with organ accompaniment b Jesse Crawford, amplified from recor owned and operated by Sgt. Lubrit of Park Street and Camp Edwards. James He bert Laird, former assistant pastor of S Marks, now pastor of the Methodist Churc in Peabody, will preach at the 5 o'clock se vice on July 11 and July 18.

Washington Diary

Samuel W. Irwin

nday, June 7—The poll-tax again—and Mississippi senator says he will talk the to death, alone. The "wicked" Huey didn't do that for Louisiana. He took oll-tax off the poor man's right to vote. lid play to the gallery here in Washing- Senate Chamber, but the common le liked it. He furnished the state with best roads in the south and gave school s and supplies to the children free. He cated the limiting of personal incomes increasing the taxes on money-hungry oil erns—and died with an estate of only 000.

uesday, June 8—A leaflet just distributed n the Congressional Record of June 4, " reads, "The Senate met at 12 o'clock . The Chaplain, the Rev. Frederick vn Harris, D. D., offered the following er:" This is an excerpt. "Drawing shments from vineyards we did not t, drinking at fountains we did not dig, ving the very freedoms for which we have been bought with a price, may we ager in the supreme test of this glorious to make our lives part payment on an ayable debt." And the leaflet was sent by the United States Wholesale Grocers' ciation of Washington, D. C.

Europe they would often shrug their lders, spread their hands and say of rica, "Business is Business." But here, er might be our best business, in times ress and peril and in any times.

hursday, June 10—Three years ago today solini entered the war. In that time he lost his empire and his Italian lake, the iterranean. It seems, too, his last friends gone. I sat with three Italian Americans y at luncheon at a Chinese restaurant in cosmopolitan city. One was an editor of talian paper on the West Coast. I spoke aly's better farming, railroads, mail ser- fewer saloons, safer express and bag- transportation. And the editor would hear me. "Everything Mussolini did," eturned, "was to pile up reserves to k his neighbors and end in the sacri- of Italy's boys." He made a homer on

he second was a dealer in real estate in District of Columbia. He had a boy in ing in the Air Corps and when Paul Tutt got out a booklet on man-power and ical fitness the lad on the cover page ng a wall in perfect athletic form was the of this real estate dealer. He said, "That's ocracy." The third was a Presbyterian ster, a boy who was born in Italy, lived ss the tracks in a Pennsylvania town, ked in a coal mine as a child, joined an an tribe, volunteered in World War I, wounded, returned to take up the min- and became Welfare Commissioner in fornia. He would get rid of Mussolini other intolerances in Italy. Yet on all hearts, like the Brownings, "you might written upon them Italy." And now solini's Pantelleria has pushed on down s ancient story from Carthage and Spain Turkey and France and Italy to the men he Allied Bomber Command, and to the hers going back to their tiny gardens on terraces up the mountain slopes.

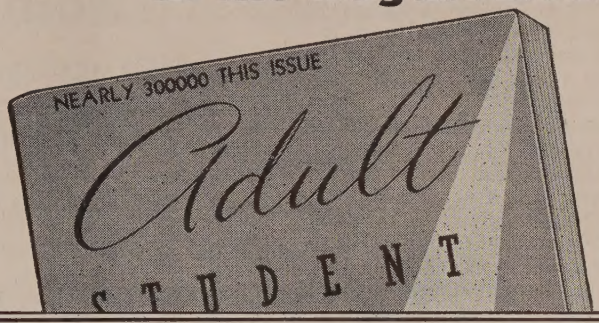
iday, June 11—The guard at the Lin- Memorial today was wearing his old insignia from Belleau Wood, France. is 52 now, with two boys in this war. And this is Belleau Wood Day since June 11, 1918. I have gone through that Wood with its heavy underbrush that hid out-cropping granite pitted for machine guns and with its broken German war-gear still there. That whole area had to be taken foot by foot when once the boys had plunged and crouched across the field of wheat, and I still see the far stretch of crosses and the little French cemeteries in the villages around where I had hoped to find a grave—the grave of a noble boy, only son of our pastor then at East Greenwich, R. I., Rev. Gibson C. Mosher.

The guard at the Washington Monument who from his high windows looks out upon the Lincoln Memorial, the Jefferson Pantheon, the Arlington Gateway, the Pentagon Building and the Boling Field Airport built into the Potomac—this guard was also a soldier from Chateau-Thierry, near Belleau Wood, where Methodism had its fine home and hostelry under Dr. and Mrs. Julian S. Wadsworth, known and loved in New England.

Tuesday, June 15—Circus Day in Washington and a ban on driving! But I was speaking at some high school exercises and came home by the circus tents along by the Anacostia River bridge above the Potomac. A traffic officer, like a friendly gendarme in Europe, showed me where to park. So! (as Dr. Fosdick says). And I was there. And there were the "clowns born with the gift of laughter and a sense the world is mad."

I like to see the big lion snarl and then sit up like a gopher in Alberta, and the tiger snag at the trainer and obey, and the man on his head in a swing thirty feet up holding a swing below him with a girl in it on her head, and the club swinger using flaming torches instead of clubs, and the dancing ponies, and the peasant with his pig, and the duck with its wagon, and at the exit the

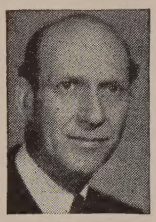
Your *Choice of Lessons* in the August Issue . . . .



1. UNIFORM LESSONS

"God in the Making of a Nation: the Era of Moses" . . . . continues the quarterly lessons started in July—lessons which seek to help adults find and appreciate God's part in the making of nations. Edwin Lewis, professor of systematic theology at Drew Seminary, writes the lesson expositions. Lesson applications by Bachman G. Hodge; text studies by F. Darcy Bone.

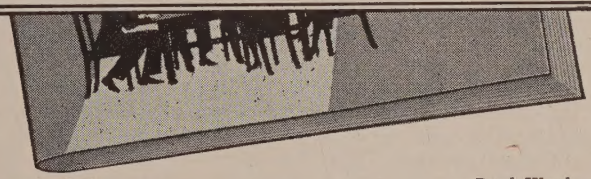
Lewis



Root

2. SPECIAL COURSE

"Christians and Economic Change" . . . . first four in nine lessons intended to help adults understand more profoundly the relationship which exists between the Christian faith and economic developments. Paul A. Root, professor of the sociology of religion and ethics, Southern Methodist University, writes this very timely, very practical study.



Plus . . .

Toward a Just Economic Order . . . . . *Paul Worley*
The Young Adult Fellowship Forums for the month—forums to be correlated with the Special Course.

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The Methodist Publishing House

Mandril ape making sport of humans. The march of the United Nations in native regalia and gorgeous floats was possibly the climax.

But Jumbo, the big elephant of long gone days, wasn't there. On a railroad track in Ontario not far from Detroit he had braced himself to meet a locomotive head on and all hands were derailed.

Wednesday, June 16—A new grandson, Bernard Irwin, born to Edward Haas of the District of Columbia and Barbara Irwin Haas. The young parents were married in July, 1942, in Newport, R. I., by the late Rev. Joseph Cooper who officiated at Barbara's mother's wedding and mine, in the old Riggs family home. Afternoon—The War Labor Board tiptoes past the miner's problem whispering softly, "Now is no time to settle anything of so long standing as 'portal to portal' pay," and the miner goes on trudging that half hour underground to his pick and shovel and back at night to the exit shaft without pay or thanks. But as one commentator indicates, "It is tough for the Bureaus" to win friends and influence people. Easier perhaps to be General Wavell in India in a time of crisis with no Dies Committee to unscrew the inscrutable.

Tuesday, June 22—Received a letter from Rev. Tommaso Caliandro, Italian pastor in Portland, Me., of whose good broadcasts in Italian I have read. We met in Rome as he left for his study at Drew Theological Seminary.

Wednesday, June 30—The isolationists are rising again. Any buried body seems welcome in the ranks of those who hate and have the will to obstruct. One senator sneers, "It is almost foolish to talk about a peace-enforcement machinery." So we discourage the hope of a real peace; we block the O.P.A. (I'll defend that for one reason anyhow, Prentiss Brown's alma mater and mine is Albion College); we strip the N.Y.A. when parents are at the wailing wall for the delinquincy of their youth; we would strangle the O. W. I. without intelligible reasons, and we even hold up planting seeds for quinine for months, though MacArthur's boys burn and shiver.

A columnist strafing the O. W. I. recently said, "Broadcasts are being sent to Yugoslavia in the Croat language while the Serbs do not even understand what we are saying." The ghost helpers of that columnist should have been more careful in looking the matter up. There are no fundamental differences between Serbian and Croatian, either in vocabulary or pronunciation. Any Serb understands any Croat and vice versa—I have lived in both areas.

This is Fridtjof Nansen's month. It was late in June, 1893, he had steamed with his ship, "The Fram," for the last Norwegian harbor in his hoped for drift across the Pole. It was June, 1896, when he staggered back on foot.

By 1894 the Fram, still far from the Pole, was drifting back. Nansen and one other set out on foot. At 86 degrees north, 200 miles nearer the Pole than any other, with "ice too bad and dogs too weak," they set a flag and turned back for Franz Josef Land. One night both men forgot to wind their watches, and without exact time and the sun's angle they were lost in the wastes.

It was on June 17, 1896, that around a barrier of ice they heard an English voice, and then the "ragged, greasy, blackened wanderer" heard the amazing words, "Aren't you Fridtjof Nansen?" For his rescue Nansen offered heaven a new dedication. In 1908 he was border-maker between Norway and Sweeden, fixing a boundary that threatened war, and placing King Haakon on the th or Norway.

In June, 1910, he was giving the y Amundsen the Fram (which had fough way back) to seek the South. In June, he was repatriating Europe's prisoner war, and in June, 1921, he was the Lea High Commissioner for refugees with "Nansen Pass." (Some came to us in Y slavia.) In 1922 he was heading the Cross in Russia's famine and was awa the Nobel Peace Prize of $10,000. A this he gave to Russian agricultural sta and for villages for Greek refugees.

Again this June we need Fridtjof Na on the earth.

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Church Register

HERALD CALENDAR

hfield Religious Education Confer-
ce, July 21-30
ing Campmeeting and Sterling
ristian Institute, July 25-August 1
ol of Missions (Woman's Division),
ke Junaluska, N. C., July 26-August 3
onary Conference, Lake Junaluska,
C., July 27-August 3
heast Christian Ashram, Geneva
int Camp, Winnipesaukee, N. H.,
July 31-August 14
rch-Wide Pastors' Conference, Lake
naluska, N. C., August 3-8
el Park Assembly and Christian Ser-
e Institute, Northampton, August 14-22
hern New England School of Relig-
us Education, Phillips Academy and
bot Academy, Andover, August 15-22
rn Regional Planning Conference
Youth, Lake Winnipesaukee,
H., August 16-28

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Pianist
MISS MARGARET COLLYER

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3:30 P. M. Dr. George E. Heath
Dr. Lewis O. Hartman
7:00 P. M. Dr. Leslie

Sunday August 1
9:00 A. M. Love Feast, Rev. Wm. Snow
10:30 A. M. Dr. Leslie
3:00 P. M. Rev. Bernard Clausen, D. D.
7:00 P. M. Dr. Leslie

PREACHERS FOR THE AFTERNOON SERVICE AT TWO O'CLOCK

Monday—Rev. Glenn Glazier
Tuesday—Rev. J. Garfield Sallis
Wednesday—Rev. Harry P. Folger, Jr.
Thursday—Women's Society of Christian Service. Mrs. F. D. Tappan, presiding. Speaker, Miss Margaret Slattery.
Friday—Rev. Francis J. Mazzeo

The Institute program will continue daily throughout the week. Dr. Leslie will conduct a Bible Study class each morning at 11:05 o'clock.

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Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 22-29
Northeastern Jurisdiction Summer Leadership Training School, Scranton-Keystone Junior College, La Plume, Pa., August 24-31
Asbury Grove Assembly and Campmeeting, August 29-September 5
Christian Service Institute, Asbury Grove, August 29-September 6
National Conference of the Methodist Youth Fellowship, MacMurray College, Jacksonville, Ill., August 31-September 4
Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 6-10
National Methodist Rural Church Conference, Columbus, Ohio, September 8, 9
Board of Publication, Annual Meeting, Methodist Publishing House, Cincinnati, Ohio, September 8, 9

Birth

RANSOM—In Westernport, Md., June 3, Rev. and Mrs. Lewis F. Ransom of Sykesville, Md., a son Lewis Arthur.

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August 8—Bishop Edwin Holt Hughes, Washington, D. C.
August 15—Dr. Bernard C. Clausen, Pittsburgh, Pa.
August 22—Dr. Clausen.
August 29—Dr. Clarence Tucker Craig, Oberlin, Ohio.
September 5—Dr. Goeffrey W. Stafford, Madison, N. J.

BOOKS JUST RECEIVED
★

The Primacy of Faith. By Richard Kroner. The Macmillan Company: New York. Price, $2.50.

The Town and Country Pulpit. Suggestions for Worship by and for Town and Country Pastors. Edited by Aaron H. Rapking. Board of Missions and Church Extension, The Methodist Church: 150 Fifth Ave., New York. Price, $1.

Strong as the People. By Emily Parker Simon. Friendship Press: New York. Price, cloth, $1; paper, 60 cents.

America's Changing Frontiers. By Mark A. Dawber. Friendship Press: New York. Price, 15 cents.

Twentieth Century Philosophy. Living Schools of Thought. Edited by Dagobert D. Runes. Philosophical Library: New York. Price, $5.

Torchlight. Versecraft. By Powell Spring. Banner Press: Emory University, Ga. Price, $2.

Land of Suspense. Visitation-Glimpses of North-Norway. By Eivind Berggrav. Tr. by O. H. Aanestad. Augsburg Publishing House: Minneapolis, Minn. Price, $1.50.
ununu unn

Science, Religion, and the Future. By Charles E. Raven. The Macmillan Company: New York. Price, $2.

Know Your Bible Series: I. *How Your Bible Grew Up;* II. *The Bible and the First World State;* III. *Writing Scripture Under Dictators.* By Roy L. Smith. Abingdon-Cokesbury Press: New York, Nashville. Price, 25 cents each.

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